Bali OF7
Javanese OE5
Makassar OG6
Borneo OC1
Batak OD5

Bl [147 cont.]
191 attributed to Javanese influence. Here, however, there are no
197 definite names for the three varieties of language. Another
I distinction is that between old and new language. Thus, one
J
MK speaks of Old Javanese, or Kawi, and New Javanese (2), Old
197

2. Veth, Java, Vol. I, pp. 407 ff.

and New Buginese (3), etc.

3. Matthes, Boegineesche Spraakkunst, Introduction. Matthes, Makassaarsche Spraakkunst, Introduction, VIII.

MK A third distinction is made between the ordinary language
198 and the one used at religious ceremonies. This is often even the rule and naturally so, because religious formulas remain unchanged even though the language changes. For instance, the pagan priests, bissu, of the Makassarese and Buginese use a special language (4), as do the balian of the Dajak, which is called

Br
198

4. Matthes, Iets over de Bissoe's [Something about the Bissu], etc., p. 2. Hardeland, Dajaksche Grammatik, pp. 7-9.

basa sangiang, language of the spirits. These languages are primarily distinguished by [148] the use of words that the people do not understand, words that are either obsolete or adopted from other languages and that even the priest themselves often no
Bt longer comprehend. A similar language among the Batak is
198 called hata pangaraksaon and is used by soothsayers to conjure the spirits. This is not an obsolete language, however, but is more flowery language with circumlocutions, with which even lifeless objects are addressed as though they were persons. They are given names taken from one or another property of the object.

Batak OD5
Makassar OG6
Malays AN5

I
198 [568 cont.]
787 shrill tones with the accompaniment of drums. The chief balian
573 sings a line, which is repeated in chorus by her assistants. This
I [535] singing is called manandak. During the conjuring there is also
dancing, babigal.

BT Among the Bataks, too, there are special languages for con-
198 juring the spirits. Among them a distinction is even made be-
787 tween the language that is used to call the begu into the body of
786 the sibaso and the one spoken by him in the state of possession.
The former is called hata pangaraksaon, language of circumlo-
cution, and the latter hata-ni-begu-sijar, the language of the
spirit who came down. The latter language is also a paraphrasing
one, by which it clearly shows to what extent it is the one of
a spirit. For example, if objects are referred to in the conversa-
tion, they are not indicated by their ordinary names, but by
flowery names derived from their properties as though they
[569] were animated beings, for example: instead of api = fire,
one says si-adji-ma-hirlo-hirlo = prince flickerer; instead of
pat = leg, si-mandjodjak, stepper; instead of tarik-ni-gordang,
drum cords, si-radja-martalindan = prince tied crosswise to one
another, etc.

MK The bissu of the Buginese and Makassarese use a similar
● 198 language that greatly resembles the old Buginese language,
791 which still is found in some ancient poems.

I One can say that, generally speaking, all the peoples of
198 the archipelago use a special language when conjuring the
787 spirits. We shall now illustrate by a few examples what hap-
pens at such conjuring.

## c. Conjuring the Spirits

MI We choose for this the previously mentioned trubuk con-
791 juring in Brouwer Strait. For the inhabitants of the various
226 [787] villages along the strait this is a principal means of livelihood.

M 791 756 [637 cont.] are said to have originated from the Buginese state Loewoe.

The spirits under whose influence they are supposed to M [776] stand are more specifically Batara Goeroe and his spouse Wi Njilo Timo, the daughter of the god of the underworld, who rose from the sea, and their descendants. They are possessed by these spirits, and when they are possessed they often act as doctresses, sanro. Otherwise they perform their services especially during the festivities on such occasions as births, circumcisions, deaths, filing of teeth, marriages, etc. They then perform all kinds of religious ceremonies which consist of dances, singing, scattering toasted rice, etc. On such occasions, they drive off evil spirits by making noise and smoke with certain instruments. We should M [198] note, too, that the bissu, like the shamans in other parts of the archipelago, use a sacred language at their conjurations, one which greatly resembles Old Buginese.

M [782] 2. Offerings. The making of offerings, both small and large, and holding sacrificial festivities is done often.

3. Magic. Sorcery manifests itself here in the wearing M 777 787 788 of amulets and preventives, as well as in the use of magical formulas and the belief in dreams and other omens. The way in which ominous time periods are determined by means of kotika has already been mentioned.

M 784 4. Pemali. Among the Makassarese it is called kassipalli, among the Buginese pomali.

I 121 With this we close the discussion of the religions [638] as far as the original Polynesian and Hinduism are concerned. Islam remains to be mentioned, but we shall limit ourselves exclusively to an enumeration of the peoples who profess this religion.

## h. Islam

I 779 771 We shall not discuss the history of the introduction of Islam in the archipelago, because this would take us too far afield (1). Similarly we shall not deal with the value of Islam

him stands the kampong chief. The latter calls for a vote, and each elder votes, his family members invariably voting on his side. They are not formally designated, it seems that each of the elders is approximately equivalent to the head of an extended family, though perhaps not all of his clingers-on are his relatives. And voting is by such blocs. Perhaps this is changing? For example, suppose a man like Rahim is against his father's vote, and thus the family bloc splits. 203 6666 624 596

While Rahim was talking in Makassarese I questioned van Heekeren further. He said that he thought most, if not all, kampong folks still were very firm in their beliefs in the karaeng's mana. Finally, after the old man said that he was willing to help out on the project, we started to leave. As we did, the storekeeper invited us all to his store next door. Before this, children gathered at the front door and the old man shooed them away. He kept ordering people around too. For example, he told one to lay a cloth over a broken place in the roof where the sun was striking van-Heekeren. 778 565 574

The store has a brick underwall, and a house above. It appears good and cool. The keeper prepared an ice and berry soda. He kept filling the glasses. They always accepted my cigarettes. We sat around a table and Rahim talked further, as van Heekeren and I listened or talked between ourselves. We sat for a long time.

I saw a school book which was reminiscent of the United States. It was for the first grade, and for Malay. Rahim said it was used in the village school, which we saw later in a larger kampong opposite the mosque (earlier we had seen the Mohammedan school, also in a good building), and it appeared to be a large and rather good structure in the usual style, i.e., a white building. Rahim said that they used Makassarese throughout the six grades of local schooling, but began Malay slowly with the first grade. After the sixth grade, they have to go to Makassar if they wish further schooling. I asked about a bus. None comes to this kampong, [i.e., Balombaru--Analyst] but one goes to Sungguminasa, and could be gotten on the main road, which incidentally is quite a walk. As usual, evidently, children must walk rather far. A girl about nine or ten came in from the school later. That bus costs 15 guilders per month. [15 rupiah, f.15] I asked about the use of the old Makassarese script. Rahim said that its use and the knowledge thereof are quite general. He added that there was a press in Makassar. 872 346 494 198 435 212